

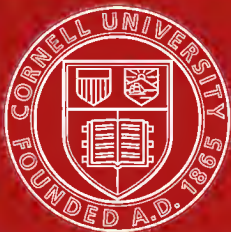


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Veneris 13^o die Novembris 1702.

Ordered,

THat the Thanks of this House be given to the Lord Bishop of *Exeter*, for the Excellent Sermon Preached by him Yesterday, before Her Majesty, and both Houses of Parliament, at *St. Paul's Church*. And that *Collonel Granville*, Mr. Secretary *Hedges*, and Mr. *Howe*, do attend his Lordship with the Thanks of this House.

Paul Fodrell,

Cl. Dom. Com.

A
SERMON
Preach'd before the
QUEEN,
AND BOTH
HOUSES of Parliament:

AT THE
Cathedral Church of *St. Pauls*

Nov. 12. 1702.

Being the Day of

Thanksgiving ;

For the Signal Successes Vouchsafed to Her Majesties Forces
by Sea and Land : Under the Command of the Earl of
Marlborough in the *Low-Countries* ; And *James Duke of*
Ormond General, and *Sir George Rook* Admiral, at *Vigo*.
As also to those of Her Allies, Engaged in the Present
War against *France* and *Spain*.

And likewise, for the Recovery of His Royal Highness the
Prince of *DENMARK*.

By the Right Reverend Father in GOD
JONATHAN Lord Bishop of *Exeter*.

Published by Her Majesties Especial Command..

L O N D O N,

Printed for *Tho. Bennet* at the Half-Moon in *St. Paul's*
Church-Yard, 1702.

Joshua XXIII. part of the 8th and 9th Verses.

8. *Cleave unto the Lord your God, as you have done unto this Day,*
9. *For the Lord hath driven out from before you great Nations, and Strong.*

THESE Words are part of that great General *Joshua's* Speech to the *Elders*, the *Heads*, the *Judges*, and the *Officers* ; a Noble Representative of all *Israel*, whom he had called together, when he was waxed *Old*, and *stricken in Age*, the very day he was *going the way of all the Earth*, that he might recount to them the most memorable Occurrences of his Administration, and, by his Remarks on things past, give them such certain Directions , as , well heeded to, would still go along with them, as a *Cloud by Day, and a Pillar of Fire in the Night*, to deliver them from their Enemies, and not only carry them safe through all Dangers ; but, what indeed is greater, prevent them.

Such are the Exhortations he here pres-
ses upon them, as, being exactly followed,
would put them in a certainty of continu-
ing Successful for the future : And when
he was paying his last Debt to Nature, he
leaves them Counsels, whereby they might
still become greater, than God had already
made them by his Sword.

And because Men are apt to yield to
the force of that Advice, which is drawn
from Example, especially such as they
themselves share in, he recounts in short,
what had befallen them, from the time
they came, the most miserable of Slaves,
out of the House of Bondage, to this pre-
sent, of their becoming great Conquerors,
in the full Possession of the Promis'd Land ;
from making *Bricks without Straw*, and
building Houses with them for the *Ægyptians*
to riot in ; from a Land, where their
cruel Taskmasters had lived at ease, and
in fulness, by the improvement of their La-
bours; and had drunk plentifully from the
Sweat

Sweat of their Brows ; to become now themselves, in return, Possessors of a Land, for which they did not labour, to dwell in Cities, which *they built not, and to eat of Vineyards and Oliveyards, which they planted not.*

Moreover having observed them to be a very proud and assuming People, ever apt to arrogate to their own Conduct and Valour, those Successes, which were wholly owing to the Almighty Arm ; to prevent that dangerous Pride for the future, he plainly tells them, that they were to look on all that had been done for them, *as done by the Lord unto all these Nations because of them ; for the Lord your God is he that fought for you.*

How parallel their case was to ours would be easy to shew, were it proper here to enlarge on it. For what has been God's Treatment of Us, ever since the last never to be forgotten Rebellion, and the Murther of the best of Kings, and the happy Re-

floration of his Son ? What ? but sometimes an heaping of one Mercy on another, sometimes, even in the midst of Judgments, remembering Mercy ? And yet how few among us have applied either of, these aright ? either our Ministers of State appropriating the Mercies to their own Conduct ; or others, looking upon the Judgments as matters of Chance ; Ascribing neither to the Goodness, or Justice of him, to whom both ought only to be imputed.

But besides all these Encouragements from the remembrance of past Favours, *Joshua* farther assures them, that, as *no word of the Lord had fallen to the Ground, which he made to them*, and as all these Mercies, and many more, and more excellent kept close to them, whilst they walked steadily in God's Statutes, and kept his Commandments ; so they were still entailed on the due Observers of them ; and so long as they continued to be so, they might assure themselves of the Blessings

sings of this fruitful Land they now possess'd, of those of the *Basket*, the *Field*, the *City*, the *Fruit of their Bodies*, their *Grounds*, and their *Cattle* : He, that *neither Slumbers nor Sleeps*, would be their Watchman; the *God of Hosts* and *Battels*, their *Guard* ; *He whose the Earth* is, and the *fulness* thereof, their *Husbandman* to cultivate, and impregnate their *Soil*.

And what at last does he conclude from all this ? Do therefore, says he, *all that is written in the Book of the Law of Moses* ; *turn not aside therefrom* ; *Cleave to the Lord your God* ; *Love him*, and go not back from him ; for *know ye for a certainty*, that otherwise, *the Lord your God will no more drive out any of these Nations before you*, but they shall be *Snares and Traps unto you*, and *scourges in your Sides*, and *Thorns in your Eyes*, until ye perish from off this good Land : They, whom ye spoil'd, by reason of
their

their Abominations, wherewith they had provoked God to become irreconcilably their Enemy, shall have their turn too of Revenge, in rifling and dispossessing you, if ever your Sins shall become as ripe as theirs were.

Now what *Joshua* lays here before them, as the occasion either of their Miscarriages, or Successes, holds true to all States and Empires of the World. Whence we may not doubt to establish this Proposition, that 'tis only the steady performance of our Duty to God, in keeping his Laws, and cleaving to his Commandments, in not *turning aside therefrom to the right hand, or to the left*, that will engage him to protect, and fight for us, to bless our Counsels, and prosper our Wars. For as in the Words of my Text,

Cleave unto the Lord your God, as you have done unto this Day. For the Lord, the Lord hath driven out from before you great Nations and Strong. From

From these Words I will endeavour to shew, as plain as may be, the necessity of every one's cleaving to God, who wishes well to the support of his Country.

And that for these Reasons,

First, Because Sin has naturally in it self a tendency to the Ruin of every Society, State, and Kingdom.

Secondly, Because all Sin makes God our Enemy, and the contrary Virtues render him our Friend ; on whose Power, and loving kindness alone, the Being, and well Being of all Governments depends.

Thirdly, and lastly, As an inference from the whole, I shall urge an Obligation on every Body, who loves his Country, to do his Duty towards God ; from which such a general, National Goodness will result, as will certainly engage God on our side.

For first, Sin has naturally in it self a tendency to the Ruin of any Nation.

The

The Notions of Good and Evil stand upon a most firm, and lasting Basis; and maugre the subtlest Contrivances, some Men have used to obscure, and confound them, by making Virtue only a Convenience, and Evil Purely so by prohibition of State, the things themselves will yet remain for ever distinct in their Natures; as being the one founded upon a Conformity to the divine Perfection, the other upon a Difformity and Disagreement to it. The Evil of an Action is, as it were, its Death; The Good its Life and Soul, which remains, and becomes Immortal, when that which receiv'd, and kept it, is consum'd, and moulder'd into Dust and Oblivion; nay makes even that immortal too.

Religion may for a moment be discountenanced by an Atheistical Jest, and Drollery: Virtue may be traduc'd by Satyr, born down by the strong Tide of Malice, and great Interest; but 'tis as
impos-

impossible, the severest Invectives should ever alter their Nature, or rob them of their original Goodness, as it is, that the Sun should lose its Native Universal Light, because this particular Man's disease and frenzy makes him to hate, and shut it out of his own Retirement. To Praise God and speak of his holy and dread Name with Fear and Reverence, will be always more accounted of, than to Blaspheme and Scoff at him, or to be merry with those Mysteries of Religion, which every Libertine's impudence makes common by Discourse, and Prophane by taking into his Mouth ; nay, so as publicly to deny them not only in Discourse but in Prints ; but 'tis to be hop'd, they will not *now* go unpunish'd.

As God has so order'd our Natures as to make Vice and Virtue the foundation of our Happiness, or Misery everlastingly ; so, to make his concern for Holiness

the more conspicuous, he has render'd it the constant ground, and reason of the Happiness and Misery of those Societies, wherein we live in this World. Thus all wise Nations in *Christendom* have founded the obligation of their Obedience to Government upon the Command of God, and not upon the meer force of a Contract between those who are Govern'd, and the Governors.

We may easily see, That when a People grow regardless of the Laws of God, they want the greatest obligations of Obedience to the Laws of Men. For what Principle is there else, but their Obligation to God, that can tie them to Obedience, except their own pleasure or profit, which, without doubt, they will gratifie? nay, they are false to their own Principles, if they do not, as soon as they find that they are strong enough: They will then quickly grow weary of their Allegiance, whence naturally will
follow

follow Confusions and Tumults, and every Evil Work ; and then, how far the Diffolution of such a Country can be off, any Man of an ordinary capacity may be able to Divine.

I cannot therefore but wonder, that of late years, there should be suffer'd so many Pamphlets against the Settlement, nay the very foundations of Government, and of all Religion, and those too to Spawn with all freedom, tho' *surely* not *Encouragement*. For were the Governors themselves meer Atheists, or Unbelievers, were Christianity but a State Policy, as some Men, for their mistaken Interests, would have it thought ; yet surely it must be common Prudence to preserve the Establishment of it, since there is no other Notion can maintain any Government long, but the Sense of Men's Duty to be recompenc'd in another World. So true is that saying, *That by God Kings*
C 2 *reign,*

reign, that he not only brings them to their Thrones, but continues them safe in them.

My second Reason, Why Sin is Destructive of Government, is, Because,

That makes God our Enemy. *As when he giveth quietness, who then can make trouble? So when he hideth his face, Who then can behold him? Whether it be done against a Nation, or a Man only.* That God presides, with a peculiar Providence, over Societies, and Communities of Men, is a truth so evident, That the Government of the World would be dissolved, and the Foundations of the Earth out of Course, did not the same God, who first created them by the Power of his Word, still continue to watch over them by his Almighty Protection. And as this yields us an irrefragable ground in reason, that the *most High ruleth in the Kingdoms*
of

of Men, so we may learn from the History of all past Ages, and the frequent Smart of our own, that the Government of God is ever administer'd, according to the Nature of Mens Actions; that he Dispenses his Favour to a People, or withdraws it from them, as Virtue, or Vice, Religion, or Impiety, respectively prevail among them.

But perhaps it may be said by some Imitators of *Joab*, or *Achitophel*, who are ready to impute all Successes to themselves, What need we to call in Providence in all Difficulties? Do we not see Battles determin'd by the Arm of Flesh, and that *in the multitude of Counsellors there is safety*? But, have such Men weigh'd all the great Events which have happen'd in the World? Without recurring to the Scripture, (which if they read seriously, they would find absolutely to overthrow their Principle)
How

How will they answer the Accounts even of a *Josephus*, or *Cæsar*? in whose, and all other Affairs, tho' they who were concern'd, either saw not God, or consider'd him not as the only true God, yet he, for his own purposes, interpos'd with his Power, and nothing was done exclusive of his Allowance.

Who can conceive the Miseries the *Jews* endur'd within the City, whilst they were Besieged, and not visibly observe, that those Calamities were the dismal Effects of a provok'd Omnipotence? And indeed, all Nations whatever owe the date of their Rise, and their Duration, to the All-wise God, and depend only on his Protection, which nothing but a due observance of his Laws can entitle them to.

This is the Rock, on which alone we can raise a lasting Building, whereby to be able to withstand the driving Powers of Ambition in great Men, and
the

the turns of Humour in a fluctuating People. All others are without Foundation, rais'd on Sand ; on which no sooner shall the fury of a foreign Enemy, or an incens'd Multitude, like the Waves, roar and come to undermine them, or the Rage of a suddain mislead Interest, like the *Winds, blow and beat, than they shall fall, and the fall will be very great. If God is against us, who can be for us? Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain.*

Now this, give me leave to prove more particularly, by considering those Three main Props, on which the weight of States and Empires may seem to them, who look not far into Things, and their Causes, wholly to relie; that is, worldly Providence, or Policy in contriving ; Courage and Force in executing great Designs; and a wise Improvement

provement of both these, by firm and well-grounded Confederacies.

But alas ! in these barely consider'd, there can be no safety, because no human foresight can reach those many Accidents, the least of which may alter the best laid Counsels ; nor any human Courage, tho' never so well seconded, be sure to execute them ; since the very execution of them is attended with so many circumstances, as may produce Effects quite different from what they propos'd.

I. Worldly Providence, or Policy, cannot make good the expected success without God's Assistance.

There is no Safety in any Wisdom which is not from God, nor in the *multitude of Counsellors*, where he does not preside. *He takes the wise in their own craftiness ; He knows their thoughts, that they are vain ; or he makes*

makes them so, by the many Defeats of their Purposes. We read, though the Counsel of *Achitophel* was of as great Authority, as if a *Man had enquired at the Oracle of God*, yet it was rejected: A wild extravagant Proposal of *Hushai's* defeated the Wisest of his Counsels; *for the Lord had appointed to defeat the good Counsel of Achitophel*; which humanly-speaking, must have been successful. And though *Haman* might very well have expected Success from his Measures so well taken, yet a very inconsiderable Circumstance to all appearance, dash'd the haughty Design, and destroyed the Projector; *no Weapon ever prospering, that is form'd against God*.

I shall close this Point with one Instance, which, it may be, will be of more Influence, because near us; in every one's Eyes, and blessed be God, by a late fresh proof of His Divine Goodness, in every

one's Mouth: I mean that Neighbouring Prince, who seems to begin to live long enough to find, That there is an *Higher than the Highest, an Higher than He*; One that can severely avenge his Allowance of Undue, and little less than Divine Worship paid to his own Effigies.

This Prince has been the constant modern Example of successful human Policy. No doubt, but he had very good Counsellors, and Sagacity to use them; nay besides that, he was suitably qualify'd for succeeding in any of his unjust Designs; for he was often trusted where he never intended to be Faithful; his Word never spoil'd his Design, nor did his Treaties and Oaths ever break off his Enterprises: He invaded and over run *Flanders* naked and undefended, because relying on the Honour of his Promise, and Sincerity of his Abjuring it: He Usurp'd whole Countries in a pretended Right of his Son, though he had solemnly, in the Marriage Treaty,

Treaty, renounc'd any Claim from the Match, to the Hereditary Territories of the *Spanish* Monarchy.

Of which Example I make this use, only to shew the poorness of crafty Policy, by what means soever carried on, to ascertain great Designs. For after all the Methods, which he had laid so deep, and so long prosecuted, of aggrandizing himself and his Family, What an unforeseen Check has he meet with in his last Enterprize? What a Burthen he never expected, is fall'n on his Shoulders, at an Age when he is least able to bear it? What has he done this last Campaign, but received *Job's* Messages of ill News, or what is worse and a greater Dishonour, Forged and Counterfeited good ones? Express upon Express from *Flanders*, of his Armies flying before the Confederates, and of Cities which he depended on as an invincible Frontier, Surrender'd and Conquer'd, and now become the quiet Quarters of his Enemies?

With what Envy must he see the Successes Your Arms have obtain'd this Campaign? With what Pain must he hear of his Eldest Grandson and his confiding General, baffl'd by the Conduct and Valour of an *English* General? who hath taught them, what it is to Storm Towns with Swords, not to take them with Money in hand; and would have given them farther Testimonies of His, and the *English* Courage, had they had Resolution enough to have stood the Tryal of it.

If this haughty Monarch casts his Eye towards the Empire, there he hears of Victory courting, and lodg'd in the Arms of the Young King of the *Romans*. If he looks towards *Italy*, there he'll find his Favourite General carried Captive, and another of his Grandsons, His King of *Spain*, with his best Troops, not able to do any thing, nay scarce to keep his ground against an handful of Men, fighting under the Influence of so good a Cause, conducted by
a very

a very Great and Heroick , and, it were to be wish'd, as well supported a Commander.

But 2dly, As Policy cannot, so neither can Courage and Force make good the expected Success, without God's Assistance.

Moses says to the Jews , God did not set his love upon them, nor chuse them, because they were more in number than any People (for they were the fewest), but to give himself the Honour of the Deliverance ; which they of themselves were no more able to accomplish, than they could those Miracles which delivered them. And after he had led them out with a Mighty Hand, and redeemed them from the Bondage of Egypt, He still went on to send his Angel, and his Fear before them, and to drive out Nations before them mightier and greater than they. Whilst they continued Holiness to the Lord, He often forbore to make
use.

use of themselves , or their Bow , or Sword , for their Deliverances, but beat down kingdoms and nations for them, by worms and flies ; and sent the hornet to destroy those very People , of which they themselves were afraid. But they no sooner deserted him, than He forsook them, as we have a full Instance, where we read , That , though the Army of the Syrians came with a small company of men , yet the Lord delivered a very great host into their hand , and cut off the Princes of Judah and Jerusalem, because they had forsaken the Lord God of their Fathers.

And indeed the Books of *Moses*, and all the Historical parts of the Scripture, are but one Narrative of the Triumphs or Overthrows of the Armies of *Israel*, as God went along with them, or withdrew from them A demonstrative proof, how vain a thing are Warlike Preparations, meerly consider'd as the Arm of Flesh,

to the security of a People ; and that tho' *the Horse be prepar'd against the day of battel,* yet *safety is of the Lord,* and deliverance only from the light of his Countenance.

The same Observation might be equally trac'd, would the time permit me, in all the prophane Histories of Wars ; how often an inconsiderable Body of Men has broken and scatterd Legions of the best Troops ; a sudden Fear which rises unaccountably, no body sees how, has unman'd the greatest Number ; nay made the Victory the easier, the greater the Number was. These are Truths which want not enlarging on, and of every days experience ; and 'tis not much above Two Years, since God, by a Young Northern King, has shewn us an astonishing Example of them.

But still there are some too hard to be brought to own the entire Disposal of these things, to the Sovereign Direction of a Divine Power and Goodness ; and there-

therefore they have presumed too much on a Third Means, as a certain Defence of any Kingdom, or State; that is, a well-link'd Confederacy of divers Nations, whose Interests are, or may be the same, in respect of their own, or others Situations or Designs.

But alas! even this Cord, how manifold soever, is soon broken, except God strengthens every Knot of it. For, besides that it is hard to find many Governments whose Interests can be equal, at least in all Junctures of Affairs (which seems the only Human Ground upon which such Unions are form'd), if God withdraws his Providential Care, how many trifling Accidents will break the whole Alliance? A Publick Minister corrupted, may betray, or poyson the Counsels of his Master, and make him withdraw: Or some sudden Turn may give such a seeming Advantage to a particular State, that, imagining the Opportunity sent on purpose to be

be laid hold on they may as vigorously run into the contrary side; of which there are frequent Examples in past times, and our own days, you know can furnish some. Besides, Kingdoms and States seldom act with that generous open-ness with one another, as to lay the true purposes of their uniting fair, and above board. Some truly publicly spirited proposal shall be the wheel, upon which the whole shall speciously seem to turn, whilst some by Project at bottom shall be the true spring, that shall give the motion.

Now, without Gods providential overruling such Confederacies, How can they last, and be serviceable to each other? For since their particular end obtain'd will soon dispose them to the untying at least, if not to the cutting the Knot; what less than an infinite Wisdom, and power, can so order all publick Events, as to make them equally subservient to the designs

of so many Princes, differing in Interests, and sometimes in Religion? Indeed so absolutely necessary is Gods rightly disposing the Confederacies of Kingdoms, that we ought to esteem it as one of his greatest Blessings, to be commemorated on this day, that, amidst so many differences of Interests, seemingly drawing so many several Ways, and the Artifices of a Prince, neither wanting in Mony, nor in Skill, nor experience, to divide them, yet still the Chain is so strong (and may it so always continue) as to be able, by the same Blessing, to bind the Oppressor with it.

Therefore from God alone it is, the best form'd Alliances can expect continuance: 'Tis his agreeing to it, that holds the Union fast. If he departs, he has not only an Overruling Wisdom to blast all their Counsels, but an irresistible power to make his own purpose to succeed.

If

If He but beholds, He drives the Nations asunder, puts them at as great a distance in Interest, as Situation; and throws in such Jealousies, as make the hatred wherewith they sometimes hate each other, to be greater than the Love, with which at first they professed to have lov'd.

God is wonderful in strength, invincible and wisdom it self; not to be deceived, any more than conquer'd. He who holds the Earth in his Hand as a drop, can smite, whenever he pleases, all the Inhabitants, as a Reed is shaken in the Water. But tho' there is none, that can resist his Voice; and tho' the Rocks shall melt as Wax at his presence; yet he that feareth the Lord is great at all times, can wrestle with God, and will prevail.

Having now shewn the weakness, and insufficiency of human Policy, or Strength, either single, or combin'd, without Gods concurrence, and assi-

stance, may we not hence infer the undoubted power and security of all, or either of these, where He is called in, and present to direct and govern great designs?

Of both which, if I might take the boldness, I would briefly mention one Example, very nearly concerning Us : I mean our late Expedition into *Spain*, in both its parts, that which failed, and that which succeeded.

It cannot justly be doubted, but the Enterprize on *Cadix* was laid according to the best Rules of human foresight. The undaunted Courage of the Troops employed was unquestionable both before, and after. Our Confederacy at Sea was, as it is, strong and firm.

Our Fleet was in all respects great, particularly in its chief Commander, a Person of wise Conduct, approved Valour, and fortunate Experience.

Our Army well chosen, led by a General

neral, not only descended of an Illustrious Martial Family, but himself possessed of all the honours of it to push him on, and likewise, though young in years, long trained up in the art of War, and, by his share in many honourable Actions, become a great Consummate General.

Yet notwithstanding all these Advantages, there was still something wanting, and Gods time was not yet come; so that design was frustrated.

The *French* King was proud of it; triumph'd in it, as an equivalent for all his Digraces elsewhere; reckon'd now the Treasure of the *Indies* surely his own, and resolved to maintain a War against many Nations, with their own Mony, he designed to Spoil them of. He said to himself, as we find the *Rich Man* did in the Gospel, *Soul take thy ease*, presuming he had Mony laid up for many years, and many Kingdoms, But Providence

vidence laughed at him, and said, not *thy Soul this Night*, but these things, dearer to thee, *shall be taken from thee*.

And accordingly, by an unaccountable Chain, which may seem as of accidents, yet certainly was the peculiar disposition of Gods favour and indulgence; that very Fleet and Army of ours, which met a disappointment in its first design, soon after obtained a success of much more value than the other; and, among many other marvelous circumstances that attended it, providentially owed this success, as I may say, to the good luck of that miscarriage *si non errasset fecerat ille minus*.

This is a Blow, which, we may pre-
 sage, many ages can hardly recover;
 to the *Spaniards* it seems an accomplishment of *Eighty Eight*; and the loss of
 so many Ships, and so much Money to
 the *French King*, must needs be like a
 great flow of Blood from a dangerous
 Wound.

Wound, which, tho' it kills not the Person immediately, renders him long pale, and weak, and in a perpetual decay after it.

And may we not now expect, that, by these extraordinary strokes of Gods displeasure, for the Rivers of Blood his empty Glory has shed, for the devastation of so many Families, whom, in violation of his own Edicts, he would not permit to serve God, after their own legal way, either at home, or abroad without Starving; for depopulating foreign Countries, by his Sword, even his own, by exactions and oppressions; where he sees unpity'd the Rags and wooden Shoes of his Vassals, and the poverty most of them are condemn'd to, in a Country by Nature most fruitfully provided for: That God, I say, will now call him to an account, and resolves to *burn* the Rod, with which he hath so long scourg'd *Europe*.
For

For God, tho' he bears for his own purposes, for some time, with *Injustice* and *Tyranny* (which too many Men too often interpret his approbation) yet does not always, or long connive at such Breaches of the Laws of God, and Man : That God, who is *the Counsellor only of the Righteous, and the Wisdom of the Just.*

There only remains for me to speak, and that very briefly, to the proper Inference from the whole Argument of of my Discourse.

That is, 3^{dly}, the Obligation, which lies on every Body, who loves his Country, to do his Duty to God ; from which, such universal Virtue and Piety will result, as will most certainly engage God on our side.

Now in respect to this end, and with a special regard to the solemnity, which we are here met about ; the duty is of two parts. The 1st is an acknowledg-
ment

ment to God of his Goodness to us, upon all National Favours, as flowing purely from him.

The second is a breaking off the course of those Sins, which, if continued, will certainly so estrange God from us, as to deprive us of the Fruit of all the most prosperous Successes, even after they have been bestowed.

1st. That all National Favours flow purely from God, I will presume, has been sufficiently proved, as being beyond the single, or united force of human Policy, Courage, or the firmest Alliances; if so, what is it more than our bounden Duty, and Justice, to acknowledge unfeignedly the Gift to God, who desires no more for the giving it? He is not better'd by our Thanksgivings, yet is pleased with the Gratitude. He makes it an Engagement on himself, for his future loving-kindnesses, that he sees, we receive those already conferr'd, in the manner we ought; *ascri-*

F

bing

*bring not unto our selves, but his Name,
the Praise.*

Now it is my present Duty to apply this Doctrine, and bring it home to this August Assembly ; and, I hope, I may do it, without the Imputation of Flattery, or the least Blush to my self, or any that hear me. This sacred Meeting is not, as too frequently of late abroad, for the singing a Mock *Te Deum* for a drawn, or sometimes even a lost Battel ; but for sincere and pure Thanksgiving for great and real Blessings to our own Nation, and our Allies ; And the Persons here met to perform it, as Great, as this Nation, perhaps as the World can shew.

We have here the QUEEN, attended with Her Two Houses, acknowledging the greatness of God's goodness to us, and offering the best Returns We can make for it. It is, in effect, the Act of the whole Kingdom ; and if it be, as I doubt not it is, sincere, what new Miracles of Divine Boun-

Bounty and Grace may it not produce?

The QUEEN, as she was always, when in Her most private State, an Example of Goodness and Piety, since Crown'd Her self, has declar'd, and as we see, has made Religion to be the principal Jewel of Her Crown. She publicly profess'd, on Her accession to the Throne, the concerns of GOD, and her Country, to be her sole Interest; and this Day is an Illustrious Instance of it.

It is a common Saying, the Kings and Queens of *England* are in their true Glory, when at the Head of their Parliament: But surely never more so, than in such a Parliamentary appearance, in the House of God; where we may be assur'd, He himself is *in the midst of us*, pleas'd with the Sacrifice of our Thanks for his late Blessings, and ready to grant us new ones.

And indeed, from such a universal concurrence in this Religious Act, what En-

couragement may not the true Religion, and Virtue expect? Since all of you have already, in your several Councils, declared your Resolution to strengthen and support the Establishment of our Religion; and this Days Piety, is an evident demonstration of your real Intentions.

I must not here omit, that the Mercies of this Day, great as they are, have now, by God's infinite Goodness to us, another happy Addition. Were we not all in terrible Apprehensions, even in the very time of the first News of this glorious Success, least God should have dash'd all our Triumphs, and mingled Bitterness and Gall, with the sweetness of this Cup; Whilst the dangerous Sickness of that Great, and most belov'd Person, affected us with dismal Fears of losing him? But by his Recovery, God has been pleas'd, to make his own Blessings, and our Thanksgivings Entire.

I will not now enlarge, because I suppose them well known, on the Duties of Thanksgiving: Such as a lawfully free, but, by no means luxurious, enjoying Gods Gifts thereupon, and providing for the Poor; that is, *in eating the fat, and drinking the sweet*; and likewise, *in sending part to those that have nothing*. But I must needs tell you, the sense of this Day is not to pass off with it. It must often be reflected on, as God's Mercy; and our Sins be henceforward broken off, which will otherwise, certainly hinder any future current of his Favours. Which brings me to the last Head of my Discourse, that we ought

2dly, To break off the course of those Sins, which will estrange God from us, and deprive us hereafter of all such extraordinary Successes.

For the enforcing whereof, recollect, I beseech you, that every Sin, unrepented of, is a Quarrel which God hath against

a Kingdom, and for which he threatens its Subversion. This is that, against which all his Arrows are directed ; and therefore the only way to divert the Arrow, is to remove the Mark. We have heard, that the mischief of Sin is vastly dreadful ; it not only destroys the Author, but affects the Community, by helping to *fill up the measure of the Wickedness of the Land.* All Sin is a sort of Treason, and the Malignity of it is not shut up in our selves, or only taints our own Blood, but diffuses it self with a contagious Influence, on our Prince, and our Country. It occasions Over-turnings, and changes Governments. *For the Transgressions of a Land many are the Princes thereof.*

It behoves all of us therefore, if we would be real Patriots, to reform our own Ways, that all of us may, so far at least, share in the Service of our Country, as not to contribute towards its ruine ; whilst so Many of You so honourably em-

employ your Time, and Counfels, and Treasure, for its Safety and Prosperity.

Let us all then *put away the evil of our doings from before the Lord, cease to do evil, learn to do well*, have our Eyes steadily fix'd on him, as a faithful Master, and our Hearts cleaving to him in Prayer, with Faith and Good-Works; and He will again appear for us in such Extremity, as is fit for him to shew himself in; and will render all our Victories, as this was, easie, and yet wonderful; will dash all the Projects, and boundless Ambition of our aspiring Neighbour, with such a Spirit of Confusion, that neither shall he be able any longer to direct, nor his Workmen to follow; altho' he may have once fondly imagined, he should build his House broad as the Earth, and as high as Heaven.

Yet still let us also beware, for notwithstanding all these Mercies, should we
fatal-

fatally return to our Sins and Provocations, God may again be Angry with us, and make them but *as those of Egypt* to Nebuchadnezar; for being an Instrument of God's Wrath against a Rebellious People, though he himself was afterwards designed for destruction. But tho' God should have purpos'd such a Judgment against us, yet he has told us, *a returning to him* will disarm his Fury, blunt the edge of his Sword, even after it is whetted against us: Most assuredly he has put it in the Power of the whole Nation, nay, perhaps, of a few Persons, I am certain, of these here present, if they will heartily reform, to preserve from Vengeance, not themselves only, but their Country.

He will then *delight to dwell among us*, to do *us good*, to go in, and out before us, to arise and scatter our Enemies, and to give them as *Dust to our Swords*, and as *driven Stubble to our Bows*.

He

He will fet us on high among the Nations of the Earth, make them Bread for us, who, in the fondness of their Conceits, were eating us up.

He will then continue to be with us in our Counfels; make them all tend to the general Good of our Own Nation; and shew to the World, that we are a People, who can Think well, Consult calmly, Act vigorously, and Fight well of our selves, without Owing all the management of our Affairs, and the disposition of our Battels to Foreign Nations. He will put *the dread of us*, or the love of us, *upon the Nations that are under the Heaven, who shall bear report of us*, and be in joy, or anguish because of us.

He will bless our Queen with good Councils in Parliament, and at the Board; with due and happy Execution of them, by those she employs; with the Hearts of all her Subjects, like her own, *entirely*
G
English;

English; so that they shall say to one another, as *Mordecai* said to Queen *Esther*, why may we not believe, that she *is come to the Kingdom for such a time as this*? The small time, the few Days, as it were, of her Government, have exceeded the whole Reigns of some of her Predecessors. And yet we may look on these, but as an earnest of God's greater Bounties, if we consider the exemplariness of her own Religion, and a Parliament zealously disposed to assist her, in all things for the Service of God, and our Country.

Such an Example, as this, must needs stir up, in every *English* Man's Breast, such a generous Zeal, as will occasion an universal Goodness, which, if we once make our case, we may say with holy *David*, a great King, a great Warriour, a great Statesman, and a divinely inspir'd Prophet, *Happy are the People, who are in such a case, yea blessed*
sed

sed are the People who have the Lord for their God.

Which Blessing, we beseech thee, O God, to grant us, thro' Jesus Christ our Lord; to whom, with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Praise, Might, Majesty, and Dominion, both now and for ever. Amen.

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